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Missouri Synod Laymen's Meeting

AUGUST, 1958

Stay Near the Door

"I stay near the door," is the theme of a poem I read several years ago in **The Pu** The thought expressed in the poem impressed me so much that I must share the gist o with you. The title of the poem is "Apologia for My Life" and is called a pastor's pers witness, written by the Rev. S. M. Shoemaker of Pittsburgh.

I think the sentiment of the poem applies equally well to any lay person who is engo in the work of evangelism.

The door the author speaks about is the door to God. Many persons search for the Some never bother. Many die outside the door. To the pastor and the devoted lay pe nothing matters more than helping others find the door.

Some enter far in and learn about the depths and heights of God. They find the m mansions inside most wonderful. To those outside they send messages about the glory of ing inside. Those on the inside want to remain far inside. But the pastor and the lay wit though they occasionally venture far inside, always come back to the door. That is the p for them.

They stay near the door because some souls enter and then become afraid, "lest and the zeal of his house devour them; for God is so very great." For the sake of those would run away, the pastor and the devout lay worker stay near the door.

They admire those who go far in, but they wish they would not forget how it was be they got in. "Then they would be able to assist the people who have not yet even found door." The pastor and the lay witness stay near the door, near enough to hear God an assured he is there, but also near enough to men and women on the outside, to hear and know that they are still there. "Thousands of them, millions of them."

What makes it worth while to stay near the door is that "one of them, two of t ten of them" might want to come in. So somebody must be near the door "to help g hands toward the latch."

" 'I had rather be a doorkeeper . . .' So I stay near the door."

LUTHERAN MEN

The Magazine for Church Men

ume 39 **August, 1958** **Number 8**

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Cover Photo

An outdoor service featuring massed choirs opened the 41st annual ing in San Diego, Calif., of the Lutheran Laymen's League, an affiliate ie Lutheran Church—Missouri Synod. Attending the meeting were some 0 delegates from all over the country and Canada. The league sponsors Lutheran Hour, a world-wide Gospel radio program heard in 67 coun- abroad. Theme of the meeting was "Bringing Christ to the Nations."

—Religious News Service Photo

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In Memoriam Memberships

by PHARES G. BEER

Photographs are on pages 6 and 7

During the past year eight persons were honored with IN MEMORIAM memberships in the United Lutheran Church Men. Three of these were presidents of synods, one a conference treasurer, one a local Brotherhood secretary, one a motivating force in the organization of his local and synodical men's organizations and all five laymen were church council members.

Dr. McGuire

Dr. Harmon J. McGuire was born September 26, 1900. He received his Bachelor of Arts degree from Carthage College and his Bachelor of Divinity degree from the Chicago Lutheran Seminary. He also did graduate work in the Union Theological Seminary and in the Chicago Seminary. In 1949, Carthage College conferred the Doctor of Divinity degree upon him in recognition of his consecrated service in the church.

In 1927 he was ordained and became the pastor of Children's Memorial Church, Kansas City, Missouri. Later he served the First English Lutheran Church, St. Joseph, Missouri, after which he came to Illinois in 1939 to become the pastor of Holy Trinity Lutheran Church in Elgin.

In May, 1948, he was called to the presidency of the Illinois Synod. During the last eight years of his life he gave his beloved church a glorious leadership. Sacrificially, humbly, lovingly and courageously, he used all of his talents a strength in the service of church.

He was a member of the Boa of Foreign Missions of the Uni Lutheran Church in Amerca. 1952 he attended the meeting the Lutheran World Federation Hannover, Germany, as an offic visitor. In 1934 and 1935, he H served as president of the Kan Synod.

Ever beside him, and serving w him through the years, was his loved wife, the former Estl Schaub, with whom he was uni in marriage on June 22, 1926. knew the joy of a lovely Christ home and the love and devot shared with his wife and two dau ters, Nancy Ann and Mary Jan

Mr. Waehner

Ernest F. Waehner, son of Ern and Anna Herman Waehner, w born in Johnstown, Pennsylvani

He was a member of St. Mar Lutheran Church and church coun Williamsport, Pennsylvania; sup intendent of the adult departm of the Sunday School; a mem of the Social Mission Council a a past president of the Luther Brotherhood of the Susquehan Conference of the Central Penns vania Synod.

He is survived by his wife, former Thelma P. McGunig four daughters, Mrs. Maynard Sh man, Mrs. James McClelland a Misses Fay and Kay.

Dr. Miley

Dr. George W. Miley was born Wabash County, Indiana, on De- mber 29, 1890. He was one of ur minister sons of a family of n brothers and three sisters.

He received his undergraduate ucation at Capital University, Co- mbus, Ohio, and graduated from e Chicago Lutheran Seminary in 14. He first served the Bowers- wn Parish at Sherrodsville, Ohio, nich consisted of four congrega- ns, taking with him his new ide, the former Rosanna Troup La Fayette, Indiana. In 1918, Dr. ley moved to Toledo, serving St. ke's Church for six years and gsburg Church until called as esident of the synod in 1941.

Dr. Miley served the church as theran World Service manager both the United Lutheran urch in America and the Ameri- n Lutheran Church in 1922-23, nodical executive board member, esident of the Western Confer- ce, president of the Board of me Missions, president of the ard of Trustees of the Robinwood spital, director of Wittenberg llege and Hamma Divinity School l vice president of the Board of nerican Missions. He represented United Lutheran Church in erica at thirteen synodical con- tions and was a twelve-time dele- e to the conventions. His church- nship and devoted ministry for church were recognized in 1934 en Wittenberg College bestowed on him the degree of Doctor of inity.

Prior to his illness he selected a mmittee to function under the olution of the synod authorizing a synodical Brotherhood. This committee met on June 22 and arranged for an organizational convention just two days before his death.

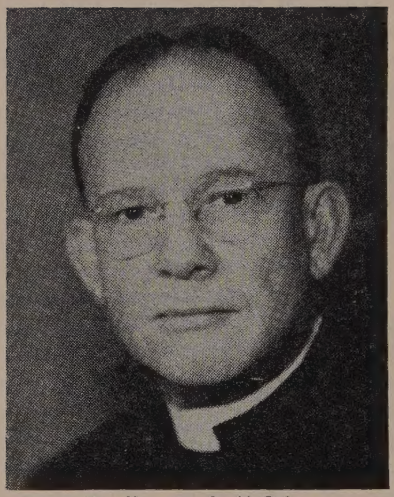
He is survived by his widow and two daughters, Mrs. Joseph E. Rinderkneckt of Toledo and Mrs. Oliver A. Rajala of Cleveland.

Dr. Shutters

Dr. Abram Arehart Shutters was born at Timberville, Virginia, on February 27, 1901, to Samuel A. and Annie Bowman Shutters. He graduated from the Timberville High School and attended the National Business College of Roanoke, Virginia. In 1926 he graduated from the Dental School of the University of Maryland. The same year he located in Edinburg, Virginia, and since that time has built up an extensive dentistry practice in the mid-Shenandoah Valley.

On August 14, 1929 he married Linda Pauline Baker, a member of Emmanuel Lutheran Church, New Market, Virginia. At the time of death, Dr. Shutters was a member of the council of Reformation Lutheran Church of New Market. He was a delegate from his church to the Lutheran Synod of Virginia for a number of years and a delegate from his Synod to the Seattle, Toronto and Harrisburg conventions of the United Lutheran Church in America. He was treasurer of the Shenandoah Conference of the Lutheran Synod of Virginia and of the local area Evangelism Mission. He was very active in Brotherhood work and a member of the Youth Camp committee of the Lutheran Synod of Virginia.

(continued on page 28)



Dr. Harmon J. McGuire

Died October 4, 1956. Aged 56 years and one week. Memorialized by the Illinois Brotherhood. He was President of the Kansas Synod from 1934 through 1935 and of the Illinois Synod from 1948 to 1956. He was a member of the United Lutheran Church Foreign Mission Board.

Ernest F. Waehner

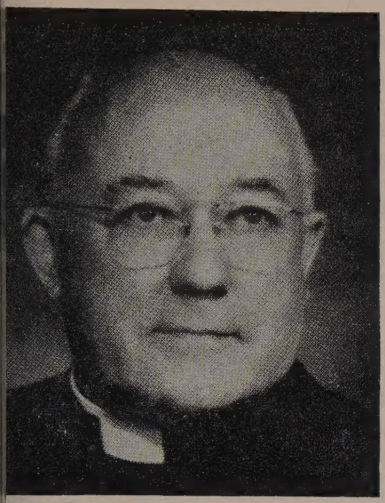
Died March 6, 1957. Aged 44 years. Memorialized by the Susquehanna Confere Brotherhood of the Central Pennsylva Synod. He was president of the Susquehan Conference Brotherhood and a member the church council of St. Mark's Chu Williamsport.

Dr. George W. Miley

Died June 24, 1957. Aged 67 years. Memorialized by the Board of Stewardship and Congregational Life of the Ohio Synod. He was president of the Ohio Synod from 1941 to 1957. He was a vice president of the Board of American Missions and a director of Wittenberg College.

Dr. Abram A. Shutters

Died January 10, 1957. Aged 56 ye Memorialized by the Men of the Church the Shenandoah Conference of the Luth Synod of Virginia. He was treasurer of Shenandoah Conference and a member the church council of Reformation Chu New Market, Virginia.

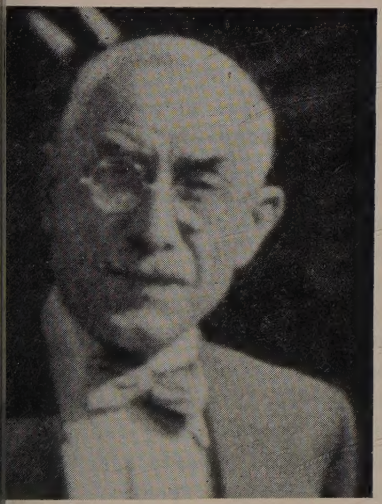


Dr. Charles E. Fritz

ied November 6, 1957. Aged 66 years. norialized by the Georgia-Alabamo Syn- Brotherhood. He was president of the rgia-Alabama Synod from 1950 to 1957. was a member of the Commission of Ad- cation of the United Lutheran Church.

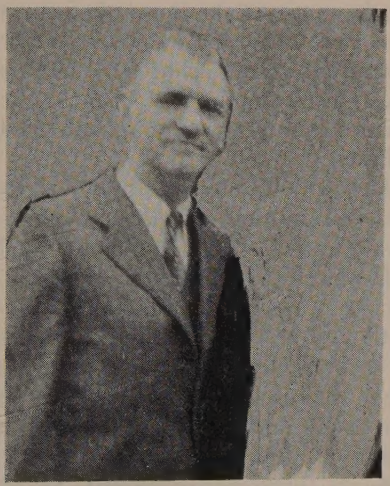
Leroy E. Otte

Died February 24, 1955. Aged 55 years. Memorialized by a friend. He was the secretary of the Brotherhood of Saint Peter's Lutheran Church, Philadelphia, Pennsylvania.



John Irwin Rinker

ed July 2, 1944. Aged 72 years and 9 hs. Memorialized by his son, Ted Rinker, Honorary Life and In Memoriam secre- of the Georgia-Alabama United Lu- n Church Men. He was a member of church council of Lower Saucon Luther- hurch for many years.



William B. Ahlgren

Died November 3, 1957. Aged 69 years. Memorialized by the Lutheran Brotherhood of the Church of the Redeemer, Atlanta, Georgia.

Christian Race Relations

by F. Eppling Reinartz

Part 4 (conclusion)

Creative Anger

As we attempt to give practical expression to our Christian ideology in the realm of race relations, unreasoned, even wild and incontinent anger too often show themselves.

Dr. Billy Graham tells the story of the chairman of the pulpit committee who was interviewing a candidate. The young preacher was about to be voted upon by the congregation. Before the vote was cast, the chairman of the committee fixed the candidate with an icy eye and said to him, "Young man, before you let your name be voted on I want you to know that there are two subjects we don't allow discussed in this church. There is too much emotion in them. The banned subjects are: politics and religion!"

One might make a useful study into what it is in human nature that causes it to boil when racial differences are under discussion. At the Cross of Christ, too consistently the best we humans can offer is bitter vinegar, and a hard, sharp steel spearhead is at the center of the sponge that conveys it. I do not mean to deny, of course, that the human spirit needs greatly to be aroused in the presence of forces denying personality fulfillment.

This leads me to the assertion of another principle — *creative* anger needs to be thrust against and into the difficulties confronting us in the realm of our investigation. slowly burning, tenacious and p poseful anger is the kind that Chr tians must direct redemptiv against the marauders of hum beings, it matters not what th color. There are very few peop I think, who are as totally in debt of our Dr. Walton H. Greew at least in my particular age gro as am I. And among the deep blessings he has deposited in being is the knowledge that criticism must have a creative a *redemptive* purpose.

Whether this creative anger arrayed against the personali fragmentation by the cult of cov ousness that is so common amc us, or parental and juvenile del quencies, or forty-eight varieties divorce laws, or increase of the cidence of social diseases, or threats of old and new totalitari isms, or slum life, urban and ru or godless public and priv schools, or character-choking gar ling, or illiteracy (humanity still three-fifths illiterate), or drug diction, or periodic yielding to international insanity called war, industrial and political czari every thrust of the angry refor has to have as its purpose rede tion.

This has been styled "righte wrath." (Attorney Robbin B. W once described "righteous wra

being a preacher's euphemism
adult tantrums.) Anger is right-
us it it has in it grief, if it has
it a kind of do-something sor-
w for what is happening to others,
d not a grudge on account of
iat is happening to one's self.
"Let every man be . . . slow to
xplosive, bitter) wrath, for the
avage, cruel, truculent) wrath of
in worketh not the righteousness
God."

Here a *noble* intransigence is
led for, not the kind that leads
a church fight, to ecclesiastical
iism, to Christian family feuds.
In 1844 the Frankean Synod,
ich was the result of an acrimo-
ous split from the Hartwick Synod,
ought that the Hartwickians were
t outspoken enough against hu-
in slavery. The Frankeans adopt-
the following unbrotherly and
rsh resolution:

Resolved: that our conviction of the hate-
ulness, the rottenness and the guilt of
merican slavery grow stronger with every
ew effort which the advocates put forth
o fortify and thus secure its continuance;
nd that we feel solemnly bound, as we love
od, and respect the common principles of
umanity, to be vigilant and active, to
hrust the sword of truth through the mon-
ter's heart that he die.

Abraham Lincoln's anger, ex-
essed at New Orleans as he saw
slave girl sold, grimly resolved:
I ever get a chance to hit that
ng (human slavery) I'll hit it
rd!" That white-hot wrath was
tempered through the years that
finally issued in the words of his
cond Inaugural address: "With
lice toward none, with charity
all, with firmness in the right,
God gives us to see the right, let
bind up the nation's wounds,
e for the widows and orphans,
and for him who has borne the heat of battle."

I plead that we shall *begin* in the mood of the Second Inaugural rather than *end* there.

To do so we must allow full freedom of expression to those who differ with us.

Said Wendell Phillips in his Phi Beta Kappa address at Harvard University in 1881:

> Let us always remember that he does not really believe his own opinion who does not give free scope to his opponent . . . He who stifles free discussion secretly doubts whether what he professes to believe is really true . . . Men are educated and the state uplifted by allowing all—everywhere —to broach all their mistakes and advocate all their errors. The community that will not protect the most ignorant and unpoular member in free utterance of his opinions, no matter how false and hateful, is only a gang of slaves.
>
> In all this devotion to freedom of expression, **we must not break fellowship.**

Some years ago I tried to utter this truth in the following prayer:

> O God, help us to keep from cloaking our personal resentments in the garments of piety, but increase and make powerfully useful angers inspired by the great heart of Christ. As Thou dost save the delicate fabric of our life from the havoc of hatred, do Thou also fire our souls with righteous wrath against all that keeps Thy children from the inheritance Thou dost intend for them, namely, life that is full and life that is free, and give us grace ever to speak the emancipating truth in love; through Jesus Christ our Lord. Amen.

Now to summarize:

We state three fundamental Christian principles:

1. *All* human beings must be viewed in the light of our Saviour's Cross. This are they worth to God.

2. *All* human life must be viewed in the light of eternity. Each life is potentially a crown-wearing prince of the Kingdom of God.

3. *All* human lives must be reverenced as bearing God's image.

Jesus saw something of the face of God in the face of man.

In the application of those three principles we do well to remember that:

1. To set right what is wrong in human, in race relations, requires purposeful, creative and redemptive wrath. It must not yield while any

despoilers of human beings on count of race continue God's d ing attitudes and actions.

2. By God's grace, fellow with those who attempt to jus and who practice sub-Christian relations, must not be broken. H *all* of us "have sinned and c short." ●

Scouting in the ULCA

By Dr. George A. Eichler

Director of Scouting
Aubrey Mauney, Kings Mountain, N.

We present a good example of promoting the Pro Deo et Patria Award program by quoting verbatim from the church bulletin of Emanuel's Lutheran Church, Bellevue, Pennsylvania, the Rev. Lester M. Utz, pastor.

"THE PRO DEO ET PATRIA AWARD is being presented this morning to Life Scouts WILLIAM EARL KOFMEHL and WAYNE LEONARD WALLISER in recognition of their having completed the requirements for this award which involved the performance of at least 150 hours of service to the church, the acquiring of a thorough knowledge of the doctrines and practices of the Lutheran Church, and the completion of a special project pertaining to some phase of the church's program and work.

"The special project completed by Life Scout Kofmehl, a picture of which is on display in the narthex this morning, was in the form of a solid walnut plaque hand-carved bearing the seal of the Luthe Church. This plaque which re sents about 100 hours of pains ing efort was made at the reques the Brotherhood of the United theran Church and was presente Earl W. Bader, in appreciation his 21 years of service as the ex tive secretary of the ULCA Brot hood, at its convention held in P burgh, Oct. 17-19. Scout Kofme father served as his advisor.

"The special project by Life S Walliser was a portable speak stand which can be used in a n ber of ways at Emanuel's. It good piece of workmanship shows originality and earnest e on the part of Scout Walliser. stand will become the property Emanuel's Church and will be a able to anyone wishing to use it. Scout and first recipient of the Deo et Patria Award at Emanu Richard C. Gruntz Jr. was adv for this project."

Long Range View of the Witness of Laymen

HOWARD L. LOGAN

Part Two (conclusion)

What About Here in U. S.

The following parody on the 23rd alm is appropriate for our time:

Science is my shepherd, I shall not want; it makes me to lie down on foam-rubber mattresses; it leads me on four-lane highways: it leads me into the psychiatrist's office for my ego's sake. Yea, though I walk through the valley of the hydrogen bomb, I will not fear it. Thy jets and thy atomic bombs, they comfort me. Thou preparest a table before me in the presence of the world's billion hungry people; thou anointest my head with home permanents; my alcoholic cup runneth over. Surely, pensions and social security shall follow me all the days of my life, and I shall dwell in the old folks' home forever.

All of those who should know say t the United States is in for a tre-ndous population growth in the xt 20 years, and an even greater e in the years between 1957-2000. is population growth should scare one. We have the potential to cope h it. We have the land. We have productive capacity and we have natural resources.

The church that is alert will be re than a little prepared for what ahead. It is difficult to quite com-ehend what could happen during se years of growth. The United theran Church in America should uble its size by 1975. That may an 8,000 churches rather than 4,000. This would be only our share of the responsibility of witnessing for Christ to the nation.

Along with this growth, will come problems which the church needs to face up to. There will be an ever increasing number of older people. People who shall be on the pension rolls of the U. S. These people will in larger numbers be residents of homes. Here will be a great need for the inreach of evangelism. Here will be an opportunity for men to witness of their faith to those who are lonely and those who need the strength of fellow Christians. Pastors, unless they have increased staffs, will not be able to mnister to the aged, because of the great numbers of them- The longer life span of people, plus the larger population, will make this a king-sized opportunity for the laymen of the church of the future.

Another interesting thing which is happening in America today as the people leave the cities and return to suburban and rural areas is the new life of the rural church. Country churches which have been practically dead for some years are taking on new signs of life. People moving to these areas from city and suburban churches are not going to be satisfied with the kind of program normally found in the rural congregation. This is the movement of peo-

Mr. Logan, ULCM executive secretary, pre-ed this message for the Rocky Mountain od layman's retreat at Ruidoso, N. M., y 17.

ple and adjustments are going to be made and the layman can do much in the future to make this new life in the rural church an effective expression.

Or take the matter of the growing amount of so-called leisure time for Americans. More and more of us will not only have more time on our hands, but we shall have more of the material things to take us away from God. Look at the growing number of boats attached to cars in America today. Some tell us that we are in for a four-day week, just as surely as the five-day week came to us. This will mean long week-ends, for some away from the home surroundings both in the summer and winter. We shall have to teach our fathers how to conduct worship in the home, for the church cannot be at every desolate campsight. But we can teach our men in the congregation how to provide worship for the family and small group in a camp area.

Another interesting development in the U. S. is the one in which industrial firms are trying to have their employees spend greater portions of their time in or near the plant. Firms are providing many entertaining and athletic programs to bring the employee and the family back to the plant. More and more of the employee's time is being spent in programs provided by the employer. This could well spill over on the days of worship. Here is something else that the church of tomorrow must be aware of, and as laymen facing the future we have to find how we can witness in this kind of a situation.

Our witness in the future r
have to be a more ecumenical
as we see large cities tearing d
slums and providing new housing
velopments and permitting only
Protestant church in the area. S
a situation now exists in the
Carnarsie area of Brooklyn. We
become a part of such a situation
we move about America as indi
uals and we need to be aware
in these situations, we shall find
form and format of worship and
gram different from that to wh
we are accustomed. More and m
of our large cities in the future
be rebuilding and we may be
prised to find the inner-city chu
coming into its own again as pe
surround it. Which brings us to
inner-city church of tomorrow.

In this situation we are in
some very decided changes. M
taining the inner-city church will
an expensive proposition, but
should stop just accepting the
lush surburban areas for our
ness. The inner-city church must
one which serves its commun
Sometimes this is only a busi
community. One in which wors
must be provided during the w
perhaps more so than on the S
days.

The inner-city church may nee
minister to people of an econo
status which cannot support
church. Here the ULCA must c
in and provide the funds for the
quate staffs which are needed
these situations. In many of t
situations we shall have a large n
ber of single young people work
and living in the city near

urch. Counselling specialists will needed. Here is a program which expected to cost the ULCA a mil-on dollars a year within a short riod of time.

We are going to need in the church ore and more full time lay evan-lists. Perhaps that is not the ord" for the ULCA. But we need ore laymen going into the service the church in the field of evan-lism. One of our synods has a lay-an as a secretary of evangelism. ery synod in the ULCA ought to ve a secretary of evangelism and could well be a layman.

We do not seem to be securing e number of men we need for the nistry and there are positions that laymen can and should occupy. This is one of them. What will be needed in the future for the effective witness of the gospel, is a growing number of laymen who will become full-time lay evangelists. Even if every church had a pastor, which it does not, we still would need the lay evangelists. Men must be encouraged to think about this work. Pastors must be encouraged to take direction from laymen in this field. Both must learn from each other.

We have too many men of science, too few of God. We have grasped the mystery of the atom and rejected the Sermon on the Mount. Man has stumbled blindly through spiritual darkness while toying with the precious secrets of life and

(continued on page 25)

The Lamb Award

The men on the next two pages have received the Lamb Award during first half of this year.

The Lamb Award is a national adult award which is given to Lutheran men and pastors who have rendered noteworthy service of exceptional aracter to the physical, mental, moral and spiritual development of boy-od through or in the scouting program of the Lutheran Church.

The recipient of the award should be one who has been or is:

1. An active member of his parish and an individual of outstanding ristian character.
2. Actively participating and encouraging the Pro Deo et Patria program.
3. Actively promoting and supporting Boy Scout Sunday.
4. Displaying outstanding service in the recruitment of Lutheran men leadership in scouting.
5. Displaying outstanding service in promoting the organization of utheran) scout units.
6. Actively encouraging participation in the program of scouting.
7. Conscientiously interpreting to his council the Lutheran position on uting.
8. Inaugurating significant service projects for the church.
9. Actively promoting and supporting the scouting program.

For further information about the award, write to United Lutheran urch Men headquarters in New York, or to National Lutheran Committee Scouting, 701 Second Avenue, South, Minneapolis 2, Minn.

Lamb Award Winners, 1958

HENRY W. FISCHER SR.

A scout for 34 years, Mr. Fischer, a watchmaker, was an Ea Scout, and, as scoutmaster of the troop of Emmanuel Lutheran Chu in Lancaster, Pennsylvania, for 23 years, he has led 42 scouts the trail to the Eagle rank. He organized a Cub Pack and Explo Post in his own church and works as organizer in other Luthe churches. He lives scouting every day of his life and has made th trips to Philmont, New Mexico. He holds the Silver Beaver Award

Mr. Fischer has served on the church council and is president the church Brotherhood.

BERNHARD J. HAGEDORN JR.

As a scout executive, the services of Mr. Hagedorn go fa yond his duties in the promotion of church-related scouting. He a devoted layman of Faith Lutheran Church, Washington, D.C. A member of the church council, he served as chairman for the stewa ship Sector Project. The church council commends him in these wo "The inspiring results of this program which you so capably organi and directed exceeded all expectations. Your boundless energy, ab to organize, and deep personal concern resulted in greater stewa ship commitment of the congregation."

On Scout Sunday, 1958, Mr. Hagedorn delivered the sermon both morning services of the congregation. It was a profound witn to his devotion to his Lord and church. He has rendered outstand service in recruiting Lutheran men for leadership in scouting and promoting the organization of Lutheran scout units.

CHARLES E. HUSNER

Charles Husner works and lives scouting. He is a member Resurrection Lutheran Church, Buffalo, N.Y., where he is highly spected as church councilman, leader of youth programs and in Brotherhood.

As a scout he joined his troop in 1934 and has been active it ever since. In 1942, he organized a Cub Pack. He has served a bing and scouting in every position. He has served his council member of organization and extension. He holds the five-year Sca master's Key.

His enthusiasm and interest in scouting is contagious and has been interested in recruiting many other leaders who serve scouting program.

DR. WILLIAM JANSEN

Dr. Jansen, school administrator, is a 45-year veteran scou He is the recipient of the Silver Beaver, Silver Antelope and the Si Buffalo awards. He is presently active as vice president of the Gre New York Councils, B.S.A., and chairman of the advancement c mitteee.

He is superintendent of schools of the City of New York largest School system in the world). As a churchman he is a mem of St. Matthew's in the Bronx, New York. For more than a quc of a century he was a member of the church council. He served and faithfully as treasurer of the congregation and Sunday Sc superintendent.

In honoring Dr. Jansen, the ULCM honors themselves and distinction to the Lamb Award.

HENRY C. JONES JR.

"Hank" Jones, a banker, has for a number of years now scoutmaster of Troop 1, Oreland, Pennsylvania, the same troo entered as tenderfoot more than thirty years ago. In 1936 he district commissioner of the George Washington District and in the same capacity, of the Raritan Council in New Jersey, assistant scoutmaster. He received the Silver Beaver Award from Valley Forge Council. Scouting is his hobby.

His program includes a camping trip every month with 30 to boys and 8 to 15 fathers; a week at summer scout camp, a c bration of Scout Sunday with special services. 205 attended sc week dinner during scout week this year.

He is an active member of Christ Lutheran Church, chairman finance, Bible-school teacher, councilman and choir member.

Lamb Award Winners, 1958

JOHN R. PFISTER

John Pfister, a tool engineer, has an active record in scouting for twenty-two years; scoutmaster of the troop of Grace Lutheran Church, Elkhart, Indiana, since 1936.

He was presented with the Silver Beaver Award in 1957. He was chosen as leader for the 1950 and 1954 national jamborees and the 1956 international jamboree in Canada.

As area Layman for the Lutheran Committee on Scouting he has urged Lutheran churches to participate and promoted the Pro Deo et Patria program. He makes scouting an integral part of the church. To him, scouting is a part of one's life, a part of the trail that leads to the Kingdom of God.

HUGO C. REINHARDT

Hugo Reinhardt, a cabinetmaker of Meriden, Connecticut, and scoutmaster for the past twelve years, has missed only two meetings. He has served as neighborhood commissioner for eight years, camporee chairman five years, Explorer advisor two years, and council instructor, leadership training. He has been presented with the order of the Arrow, and the Silver Beaver Award. As a member of the New England Lutheran Conference Committee of Scouting, he has promoted the Pro Deo et Patria Award program and the organization of scout units.

He has been a member of Immanuel Lutheran Church Board, the church choir, and financial secretary of the local Brotherhood—and faithful always.

All of his many activities are rendered in the spirit of quiet humility, sincere willingness, loyalty and dedicated ability and devotion to Christ and his church.

H. RAY SMELTZ

Registered in scouting for the past fourteen years, Mr. Smeltz of Zion Lutheran Church, Selinsgrove, Pennsylvania, has done an outstanding job as organizer, member of troop committee, and scoutmaster. A teacher, he is the holder of the Silver Beaver Award. He has worked with many scouts to the top rank in scouting and with five scouts to the Pro Deo et Patria Awards. He believes in the 12th Scout Law, "A scout is reverent," and insists that his scouts receive the church award before the Eagle Award. He teaches courses in advanced scouting at Bucknell University.

Mr. Smeltz has 26 years perfect attendance in Sunday School; a Sunday School teacher for 43 years, pianist and church organist.

PAUL TRITTSCHUH

Mr. Trittschuh, an athletic coach and educator, is a member of the Trinity Lutheran Church, Versailles, Ohio, where he is the leading scouter, with 26 years of service.

Although there are not enough Lutheran young men within his own congregation for a troop, he has drawn Lutheran boys in to the community troop of which he is scoutmaster. Eight of these have received the Pro Deo et Patria Award and six Eagle Scout Awards; five others of his scouts earned the God and Country Award and two the Ad Altone Dei Award.

Ninety per cent of his troop continue in the Explorer program for two or more years. He organized a Cub Pack, of which his wife is den mother. He received the Silver Beaver Award from his council.

THE REV. PAUL H. WASMUND

The Rev. Paul Wasmund, pastor of Trinity Lutheran Church of Middle Village, Long Island, New York, is actively interested in scouting in his own church and elsewhere. He is a member of the Department of Scouting of the ULCM and director of scouting in Synod of New York and New England. As chief chaplain and band leader for Region II, he organized and directed a band at the national jamboree at Valley Forge in 1950 and in 1957.

He is unselfish in the devotion of time and effort in the pursuance of good work. He has served as cubmaster in the troop, committeeman, and scoutmaster, council training chairman, and member of Protestant Committee on Scouting. He was awarded the Silver Beaver in 1952. He is the father of two Boy Scouts. At the national convention of ULCM in Pittsburgh, October, 1957, he conducted the court of honor, presenting the Lamb Awards.

The Topic for September

An Inter-Lutheran Topic

Edited by the Rev. John Mangum

Is Private Property Private?

by John D. Newpher

What do you need for a funeral? Just three things: A dead body, a hole in the ground, and someone to carry the corpse to the hole.

A funeral doesn't require flowers. A funeral doesn't necessitate a casket. A funeral doesn't even require the corpse to be dressed in his best clothes, or for that matter in any clothes at all. All these things are added for the sake of dignity and decorum.

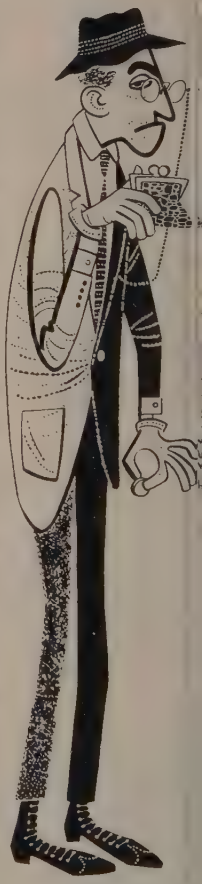
For a funeral you need only a dead body, a hole in the ground, and someone to carry the corpse to the hole. Now this is stating the situation bluntly. But sometimes we must be blunt in reminding ourselves that actually we permanently own nothing at all in the world.

How private is your private property? So private that the moment you are not here to care for it others press forward to possess it.

How private is your private property? So private that anyone who is interested in ancient art forms may "own" an Egyptian drinking cup that has been "owned" by a dozen or more owners who are, like the original artisan-owner, dead and moldered.

How private is your private property? So private that you cannot take it with you. And you may not even own the hole in the ground where you repose because an engineer for a new super-highway might dcide that the space is needed to prevent a curve on his highway from getting too sharp.

If private property is not really private, obviously you do not own permanently anything at all. If you do not own anything at all, then every material possession you have—money, car, home, television set, and power lawn mower—must be simply loaned to you. If you believe in



Schizophrenic Stewardship

creativity of God, you certainly st believe that he who graciously ds these things is the Lord God nighty. Long ago the Psalmist lerstood this when he wrote, "The th is the Lord's, and the fulness reof; the world, and they that ell therein."

Journey into Left Field

Now precisely at this point our cussion on stewardship could go off base and wander out into field. It would be so easy to ate the motivation for stewardship our sense of God's creative activity. would be so easy to set up steward- on a landlord and tenant re- onship, to draw up a lease which based on the landlord's obligation the tenant's obligation, and then about the requirements of tithing /or percentage giving. By taking l's creativity and our having gs on loan from him as our point departure, it would be easy to ive a whole legalistic scheme of ardship.

wo things must be said about ardship evolved on such a basis. t, it is not Christian stewardship, use even the Jew or the Moham- an can talk about God's creative dship from the Psalmists's point iew. Second, it is schizophrenic ardship, that is stewardship which ch divides life into a mine and a ne. This gets all tied up with minute discussions on whether a man should base his tithe on his gross income or on his take-home pay.

What I am trying to say is this: While we are aware that no property is really private, while we know that actually we own nothing in life but have everything on loan, and while we know that God the Creator alone is the owner of all things, YET we should not locate the motivation for Christian stewardship in the recognition of God's ownership in such a way that we talk about what we owe to God and what we may lawfully keep to ourselves. This leads to all kinds of foolish talk about whether the Christian owes God five per cent, 10 per cent, or 15 per cent of his income. It leads to all kinds of nonsense about whether we can work out our responsibility to God in service rather than by cold, hard cash. This view leads to all kinds of evasions, compromises, and rationalization a la Ananias and Sapphira.

No, rather that the motivation for Christian stewardship is to be located in the sense of total commitment which a rescued and redeemed man has for his Lord and his God. There is no point in talking about the use of one's material possessions, about tithing, about percentage giving until one has this sense of total commitment. Indeed it would be far better if the words "use of one's material posessions," "tithing," "per-

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Author

e Rev. John D. Newpher is pastor of nsion Lutheran Church, Philadelphia, Pa.

Topic Aims

To lead the men to examine their stew- ip of material possessions in the light nristian vocation.

To provide the men with guiding principles for action in the use of their material possessions.

3. To motivate the men to apply the guiding principles to the specific situations of their own lives.

Worship Suggestions

Scripture: John 20:24-28

Hymns: "God Calling Yet! Shall I Not Hear?"
"Take My Life, and Let It Be Consecrated"

centage giving," and all the other stewardship jargon could be ripped out of the dictionary and dropped into the deepest lake.

What Is Total Commitment?

What is a sense of total commitment? Perhaps if we examine closely the experience of the disciple Thomas we shall begin to understand. You will recall that on Easter evening Thomas, for some reason, was not with the disciples in the upper room when Jesus appeared to them. Can you imagine the debate that must have raged in Thomas' mind concerning this report of his fellow disciples? Thomas was no coward. He was no fool. It was he who recognized some time before the Triumphant Entry that Jesus' appearance in Jerusalem might cause Christ's death. It was Thomas who was willing to go with Jesus and die with him. (John 11:16)

How Thomas must have tormented himself, argued with himself, raged at the half-formed hopes and fears. Can you imagine the tension, the excitement, the fear, the hope as he prepared to attend the meeting that following Sunday evening? Can you imagine his wonderment, his perplexity, his hope when suddenly the risen Lord stood in the midst of the disciples? What tremors of hope and fear ran through him when the Lord, his Lord for whom he was once willing to die, told him to be not faithless, but believing. What emotion, what agony of released tensions, what yearning, what joy went into that exultant cry, "My Lord and my God." Certainly in that moment Thomas would have done anything for his Lord, would have given his Lord all that he had.

Can you imagine speaking of st ardship in this exultant and av moment of stewardship? Dare we so irreverent as to mention in same breath with Thomas' cry, " Lord and my God," such matters the stewardship of our material p sessions? Yet cannot you see thi the precise moment, the exact atm phere, and the only atmosphere which to talk about Christian st ardship? Thomas in this mom would have given his all for his L because then and forever he totally committed to Jesus Chr That is what stewardship is: Devot *all,* all that we are and possess, God in total commitment because is our Lord and our God.

How impatient Thomas would h been with anyone who at that m ment would have attempted to g him rules and principles for schi phrenic stewardship. How he wo have answered, "Let there be no t about this division between what mine and what is my Lord's. there be no talk about the respo bilities I owe to myself, the respo bilities I owe to God. A man's cannot be so split asunder. Wh there is love there is both wholen and no talk of duty. While I brea I pray and serve this my Lord a my God. I who in this past week s fered the tortures of the damn swinging constantly between desp and blind hope, now am rescued a redeemed. All that I have and am His."

Let us say it as bluntly as po ble: Anyone living in the Christi church who does not understand t sense of total commitment of Thom to his crucified and risen Lord j does not understand Christian st

ship. Any attempt by the church et support from such a person by es, principles, techniques, and s is unrealistic. By so doing the rch introduces coercive giving niques practised by the non- istian world. Let it be said again again that Christian stewardship stewardship by Christians. It is ssary to be called into the fellow- of Christ by the power of the y Spirit, to be confronted by the cified and risen Lord as the iour and Redeemer in order to erstand this sense of total com- ment.

he church's responsibility to the ommitted man is not primarily to h him how and when and what ive, but to bring him the message alvation so that when he is re- ned he will come to spontaneous ardship. The hedgers who say unless the church uses sound ness techniques to get people to the church will want for money, ally have little faith in the power the gospel. When Thomas rose n his knees he was a steward ding only to be shown where he to serve.

luence of the Pagan World

uppose Thomas had a family, ths to feed, an aged mother to ort. At this moment of commit- t he would not see his human gations as secular and his com- ment to Christ as sacred. This sion of life into the secular and sacred is also an introduction n the pagan world. To the Chris- all of life is sacred.

homas' spirit of total commit- t would have pervaded all of his and all of his responsibilities. As a devoted disciple, the fulfillment of his obligations would have been regarded as sacred.

At any chosen moment in life it may be more of a sacred responsibility for a Christian to purchase eye glasses for his daughter or to pay a son's college tuition than to give to the church's building fund. It is not the particular situation which must govern our Christian stewardship, but the spirit of total commitment.

How can one be sure that in deciding to pay a son's college tuition rather than to make an offering to the church we are not rationalizing our selfish interests by say that for the Christian his total life's responsibilities are sacred? The only way we can prevent selfishness from entering in and producing rationalized excuses is so to live by prayer and fellowship, by public and private worship, by meditation and reading the Word of God that through the Word of God the Spirit of God dwells in us and renews us.

All too often in the modern church we try to teach stewardship where there is little or no prayer life, no worship life, no spiritual fellowship with God. Where there are prayer, the Word, worship, and a vital experience with Christ, there is stewardship.

A Christian need not be taught stewardship but only shown where to serve. When a Christian is totally committed, as Thomas was after he saw the risen Lord, then the simple question "Is private property private?" remains just that: A simple and foolish question. The Christian knows that in Chirst he and his are God's.

For the Leader

Because of the many misconceptions within the church concerning stewardship this topic deserves careful preparation and presentation. Use all the ways you can think of to make the basic concept of stewardship clear to the men.

After your presentation encourage discussion. Probably debate about the merits of one money-raising scheme vs. another — or between money raising vs. no money raising — will get heated. Be sure to keep pulling the men back from time to time to the basic idea of stewardship: Commitment of myself to God, who is my Lord.

For Discussion

1. Some people say, "The tithe (or 10 per cent) is just a start in giving to the work of the Lord." What is wrong with this statement in the light of the ideas presented in th topic?

2. The topic says nothing abou giving to the Lord because he ha prospered you, or *as* he has prospere you. Does it matter in your givin whether or how much the Lord ha prospered you? Why?

3. How do you determine th manner in which your money will b used in the light of total commit ment?

4. What is the justification for Christian's decision to buy eye glasse for his wife rather than giving to th church's building fund? Or is ther any?

5. Is the rather widespread use o "stewardship projects" within th church a subtle way of trying t escape the total committment that i involved in responding to the gospel

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MAN TO MAN

BY LAWRENCE M. REESE

The Educated Choice

From the time he selects his tie in the morning until he decides whether or not to have a snack before he goes to bed, man's day includes many choices. He decides how he shall spend his work day, what he may have for lunch, what decisions must be made before the day's end, how to spend his leisure time.

Our wonderful world has given us many more choices in life than our grandfathers ever had. To begin with, the world is rich in the number of vocations we may choose. Someone recently counted 2,100 different jobs and professions. Once man doe choose his job or profession, he dis covers that he has more leisure tim than any man before him. Years ag when man lived by his fishing lin and bow and arrow, he had to fis when the fish were biting and h hunted when game was in season. To day the average man makes a livin by working an eight-hour day.

With more time for himself, ma has more choices in his free time How much time shall he spend wor ing around the house, reading goo books, living with his family, lookin

t TV, participating in athletic and ocial events? The number of choices s endless.

How to Decide

The matter of personal choice is imely today because our culture tries o mold every man into a similar pat-ern. Professional analysts and com-nentators offer us opinions on ational and international affairs. Detroit suggests when and how we hall buy our cars and constantly mits our choices. The corporation nakes organization men of all of us. As a result, man forfeits his indivi-ual choices and allows his business, is government, his community to nake his choices. How much initia-ve and creativeness are lost if per-onal choice is forfeited! And what lot of unhappy men, if individuals ave to be molded over into the same attern.

Man, then, really has two choices: low many choices shall he make for imself, and, on what basis shall he nake them. A Christian decides on ne basis of stewardship. God gives s life, and new life in Christ. God ives us a wonderful world. We re-ond to these blessings of forgive-ess and love by using hearts and ands, intellects and emotions, to the lory of God. By living close to God, e discern his will. By knowing God n an intimate basis, we learn to mold fe around decisions that are correct, ccording to his will. We pray regu-rly, "Thy kingdom come, thy will e done." If we are earnest about hav-ng his will accomplished, we shall e making choices on the basis of ivine will.

All this is easier said than done. hristians must struggle in decisions. may take much prayer and medi-tation to know God's will. But struggle and real brainwork on our decisions may result in wiser actions for ourselves and our fellowmen. I believe that God pushes the Christian into many places where decisions are difficult. The Kingdom of God is in tension with the world, and always will be. Sometimes in decision-making we forget this. But God has a will for the family, for the corporation and for the nations. And Christians must make their decisions on this basis.

Decision After Struggle

Not many days ago, a man was in my office discussing the possibility of making a complete change in vocation. He's a salesman now, making a comfortable living. But he feels that this is not the job *for him*. He has analyzed the situation carefully, asking whether his discontentment is due to his job, his personality make-up, or whether he must make a wiser choice of job, a job which *for him* offers deeper satisfactions. On what basis should he make his decision? After inner struggle the man made his decision. He decided that God gives every man certain talents. God also offers man a world which challenges us to use our talents to the best of our ability. Our choice must be made on that basis. This is his reasoning and it's mature. Our choices attain a new dimension as soon as we bring God into the picture.

It's also true that we must be willing to follow God's advice if we go to him for it. For this man it means a drastically different way of life; a change of residence, a future with limited income. Yet he feels confident that it is God's will and he now is be-

ginning to feel the satisfaction of knowing his place in the universe.

Notice in this instance that the choice had to be made on the basis of what God wanted *him* to do. For another man the decision might see that God would want him to be a salesman. God wants and needs good salesmen and he provides certain men with the talents to be good sales people.

Man to man, I'd like to ask you t look at your job, your leisure tim your money and other experiences o this basis. I doubt if God care whether we wear a red or a blue ti or whether we snack before we go t bed. But he is concerned with ever decision we make which involves pe ple and their welfare. On that basi we can make wise decisions as H directs us.

News and Views from Headquarter

Howard L. Logan, Executive Secretary
231 Madison Ave., New York 16, N. Y.

We have asked the congregations that used the King's Men crusade du ing the Easter-Pentecost period to report the results of the use of the crusad We have received a few returns and all are encouraging. Some have achiev better results on paper than others. This is not the best way to judge. B let us look at one return that seems to be outstanding: Good Shepherd L. theran Church, Philadelphia, Pa., the Rev. T. L. Fischer, pastor. The churc had an increase over 1957 of 235 people present at the church worsh services during the crusade. The church used 115 visitors, all men. Two the three tracts offered in the crusade were used and family devotional boo and booklets were displayed during the crusade. Other churches have r ported a 20% and a 25% increase in attendance during the period of t crusade. Men, here is something that works. Here is something that is needed in the United Lutheran Church in America.

* * * * *

The secretary of the ULCA has released the statistics for 1957 for our church. In some areas of the church's life the statistical information is encouraging; in others, it is something of a mystery. For example, in the number of pastors, pastoral charges and congregations we have increases. When we come to membership in these churches, we have increase too, but smaller increases than had in 1956. This, despite the fa that we had the LEM for most of t entire year. This, despite the fa that we should have learned to eva gelize more effectively. We had a r gain of 38,000 communing membe in 1956 and in 1957 the number w 35,000. Confirmed members creased 40,000 in 1956 and on 34,000 in 1957. There was one crease for which we can rejoi

small as it was, namely the number of confirmed members not communing in 1956 was reduced from 427,000 to 426,000 for 1957. See the need for the King's Men crusade in our church?

* * * * *

Continuing with the statistics from the secretary of the church, we find that in 1957 there were 2,393 men's groups with a membership of 72,617. This is a decrease over 1956 of 11 groups and 2,448 members. There are approximately 1,000 congregational units enrolled in the United Lutheran Church Men. Almost 1,400 congregational men's groups are not identified with the church's official program for men. While there was also a decrease in the number of women's groups this can be explained by the "Unified Program" of the ULCW. There was an increase of more than 1,100 members in the women's groups. Total gifts reported by the congregations amounted to $100,000,000. This was a gain of more than $7,000,000 over 1956. The per capita giving to the congregation for all causes, current, benevolent, building, etc., was less than $100 for the entire year.

* * * * *

There is some thought being given to the revision of the ULCM *Handbook*. If this does happen the NEW book would not be available until the fall of 1959, when our current supply is anticipated to be exhausted. We ask the question: Would you prefer a *Handbook* of a size to hold the letter-size sheet of paper? Frequently we send materials from this office in mimeographed form and these would fit more easily into the larger size. Let's have your comments on this matter. No decision has been made as yet.

* * * * *

ULCM is cooperating with the Department of Press, Radio and TV in attempting to secure additional stations for the programs of our PRT Dept. Jack Oetgen has been contacting men all over the church, encouraging them to secure time for the UNITED LUTHERAN HOUR with Dr. Steimle and CHURCH WORLD NEWS. This is a phase of evangelism, too. If you are in a community where these programs are NOT heard, why not contact PRT at 231 Madison Ave., New York 16, and find out how you may approach your station manager about this project.

* * * * *

Is your church properly insured for loss through fire? It is expected that it will cost $15 million to replace the churches which burned during 1957. It is desirable that church councils review their insurance programs periodically to be sure that they are adequately covered in the face of rising building costs.

* * * * *

The women of the Methodist Church pledged $8 million to their world-wide mission work. Sure, the Methodist Church is much larger than our United Lutheran Church. Our own women give more than one million dollars to the program of the world-wide work of the ULCA.

* * * * *

Have you received the copy of the 1958-59 Program Suggestion Folder mailed to all affiliated congregational units during July? If not, we shall be happy to send you a copy. Write to our offices. We also mailed five (5) copies of a Work Sheet to be used

by congregational executive committees in planning their programs for the year beginning Sept. 1. These are also available upon request if your group needs additional copies.

* * * * *

During July we made a mailing to *Handbook* owners of three additional items for insertion in their personal copies of the *Handbook*. These items are: How to Organize a Men's Group, Program Suggestions for 1958-59, and Study Materials on Social Responsibilities. If your copies have not arrived please write to our offices for them. We do not have all the names of the owners because they are NOT always reported to our office.

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Men's Group Presidents

Left, Sven Swenson, President, New Jersey District of Augustana Lutheran Churchmen; center, Eugene H. Kelchner, President, United Lutheran Church Men, New Jersey Synod; right, Merrill C. Gille, President, Metropolitan New York and New Jersey District of the Lutheran Laymen's League, Missouri Synod.

●

New Jersey United Lutheran Church Men Met In May

Undaunted by the "non-intellectual" fog which enveloped Grimes Hill, Staten Island, delegates to the 1958 convention of the United Lutheran Church Men of New Jersey met 100 strong on the campus o Wagner College on May 1.

Under the leadership of Eugen Kelchner, re-elected president an nationally known Lutheran leade the New Jersey men's auxiliar showed remarkable growth and prog ress, according to reports presente by the various committee heads. Th increase in membership and financi receipts was credited to the recen revamping in organization whereb local groups, formerly associate with the state-wide organ only b way of the conference groups, wer now able to affiliate and contribut directly to the New Jersey stat churchmen's group.

Strong pleas were voiced to secur affiliation by all men's group throughout the synod with the stat organization, and for increased f nancial support of the statewide pr gram.

Progress was also reported on th revision of the constitution with fina approval scheduled for next year convention. Place of the 1959 conve tion will be selected and announce by the executive committee, it wa stated.

Lighter portions of the program in cluded demonstrations of Indian sig language and Indian dancing by local Boy Scout troop, underscorin the work with Boy Scouts as a majo United Lutheran Church Men obje tive.

The evening banquet was held the dining room of the beautiful ne men's dormitory recently erected o

A CORRECTION

In our listing of the men's units with a membership of more than 50 we inadvertently omitted the group at **St. Paul's Lutheran Church, Lititz, Pa.** This congregational unit reported a membership of 59 in 1957 and 85 for 1958. We regret this oversight.

e Wagner campus. The Rev. Dr. lbert P. Stauderman, associate edi- r of *The Lutheran,* was the main peaker, addressing the group on arious threats to American Protes- nt freedom, and various opportuni- es for Lutheran men to voice their pinions and make their influence lt.

Elections resulted in Eugene H. elchner of Merchantville, president; lvin H. Schaediger of Cliffside Park, ce president; Roscoe Boos of rinceton, secretary; and Charles H. ockfish of Teaneck, Treasurer.

●

Eleventh Annual ULCM Convention, Florida Synod

The eleventh annual convention of nited Lutheran Church Men, lorida Synod, with the theme "Dedi- ted to Christ," was held June 7, 958, at St. John United Lutheran hurch of Hollywood, Florida.

President A. J. Kelley presided. astor Robert E. Grefe of the host hurch served as convention chaplain.

The state Brotherhoods now known United Lutheran Church Men were presented by 72 delegates and sitors from the three conferences nd thirteen churches, including ven pastors.

In the election of officers for the oming year the incumbent president, cretary, and the treasurer were re- ected. Floyd Castor of Tampa was ected vice president.

The banquet was attended by 126 ersons. Dr. C. E. Dee was the toast- aster and master of ceremonies. he Rev. Royall A. Yount, D.D., resident Kelley and Mrs. Kelley were resented Life-Time Membership pins nd scrolls.

Dr. Yount, president of the Florida Synod, presented Dr. Raymond D. Wood, president of the Georgia-Alabama Synod as the guest speaker. His talk was on the theme "Dedicated to Christ." Pastor Grefe closed the banquet with the benediction.

—William T. Roe

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Long Range View

(continued from page 13)

death. The world has achieved brilliance without wisdom, and power without conscience. Ours is a world of nuclear giants and ethical infants.

—General Omar Bradley.

Our witness in the future must more and more be concerned with social action. Here the church is woefully weak. Society is little concerned with the Christian voice in the matters of social concern. As church members we must begin to exercise our Christian influence in the areas of life that we touch in our communities and on our jobs. We shall have a better nation only as we have better people. We need to change the hearts of Americans before we can change the heart of America. Christians must try in person-to-person contacts to bring Christ to bear on these difficult social situations.

For too long have we tried as Christians or at least as Lutherans to excuse ourselves from the social concerns of our times. We like to bury our head in the sand and feel that as Lutherans these are of no concern to us. Because we may not know any Lutherans who get into trouble, does not mean that Lutherans do not get into trouble. These

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are our problems too, and we must witness for Christ in these situations. May we say we had better solve the racial problem before the white race in the U. S. is a minority? That day is coming; we may not see it, but at the present rate of growth, it is coming.

And What of the Congregation?

It seems to me that our most effective witness in the congregation in the long view is going to be in the matter of assimilation of church members. Pastors and people work hard to secure new members for the church or, it is better said, to secure committments to Christ. Many of these people fall by the wayside before the first year has elapsed. Here, it seems to me, is a challenge for a men's group. Assume the task of assimilating the members of a church. Bring them into a real and vital relationship with the church. This is so needed in our time and will be increasingly needed.

It is a proven fact that people who are tied in with some definite responsibility are conserved in greater number. This is not an easy process, and it should be an intelligent o You need first of all to secure t committment. Then you need to fi out the abilities of the new memb Usually he has more than one. I will have to be encouraged to thi of them as God-given talents.

If this project is pursued corre ly, each person will be led to so place of service in the church. catalog of the abilities of the me bers is a good thing for the chur office to maintain. When a servi is needed, and is one which a me ber can perform, a call will usua bring the service and the need t gether.

This matter of assimilation c be helped by the programming the church too. There are vario programs which can be used in t church which will serve a wort while purpose. A program for p spective parents in which specialis in the field might be brought in. golden-age club for those who a aged and have plenty of time their hands. A mothers' club may a part of the ULCW.

More imagination, creativity a originality will be needed in the f ture in church programming, in o der to provide the stimulus for a similating the interest of people. W can say that the church should n have to do this kind of thing. T church is here to serve and to witne and when a program can become aid to the evangelistic witness of t church, then it can be useful.

The whole field of music ope wide possibilities for effective w nessing in the church. There is N need for any church today to be s

lied with only the adult choir. Chil-
ens choirs are becoming almost
iversal. But how about orchestras
d other singing groups. One church
s a group of bell ringers. The
urch should be the place where
od music can be expected and this
o can be an aid to the witness.
hy should the Congregational
urch provide the great Lutheran
orales in extra Sunday afternoon
ograms? The music program can
lp assimilate church members.

Lay Assistants

In the congregation of the future
ere should be laymen serving as
ltime paid employees. We have
ousands of women, why not thou-
nds of men? There are a number
reasons. One reason is not that
e men are NOT qualified. We just
ve not been willing to adequately
ff our churches. There are a num-
r of areas in which laymen may
ve in the church of the future as
witnesses. Full-time directors of
usic are now quite numerous. In the
ture not only directors of music
d Christian education, but evan-
lism and stewardship will also be
e norm.

In the large church there is NO
ason why it should not employ a
man as business manager of the
urch; many do. Congregations
ould in the future be employing
assistants in the field of evan-
lism. Much of the program is or-
nization and this can be done by
ayman. Some synods are even now
ining laymen in theology and pub-
speaking so that they may be used
supply preaching. The church in

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the future will use more and more lay assistants in its witness.

A NEED for Teaching

The church of the future as it witnesses will be training and teaching more of its people in the Bible and the doctrines of the church. Too few of us are equipped to speak intelligently about the Lutheran teachings of the Christian faith. We need a permanent program of teaching about the church and the Bible. Evangelism is tied with Scripture. Evangelism is bolstered by a knowledge of the Bible. Our people need now, and shall need in the future, a more complete knowledge of the Bible. What do we say if someone should ask us, "What does your church teach about heaven?" How long is it since we have reviewed the catechism? As evangelists, do we really know the position of our church on the issues of the day? Do we even know the position of our church in regard to, let us say, baptism?

About Worship Services

So that we may better serve people, we are going to have to consider multiple services in the future. Weekly communion services as well

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as two and three worship services on Sunday. Perhaps a number of services in the week; noon day, morning and evening services may be needed. Here, too, imagination will have to be exercised as we endeavor to serve the people and witness.

And What is the Source Of All This

Those engaged in the work of evangelism must be aware of the source of help open to them. Let us mention only one—the Holy Spirit. We have not really recognized the Holy Spirit. We have not been willing to open our hearts to him and let him work in and through us. The Holy Spirit is the power in evangelism. In the first century it was the Holy Spirit working in and through people that was responsible for the great growth of the church. Here were men, especially, who were captured by the Holy Spirit. They were willing to be led by that Spirit. We must stop making excuses for not doing what we know we should do for the Christ whom we love. We have to be obedient to the call of the Holy Spirit. We have to give ourselves completely in his service.

In Memoriam

(continued from page 5)

At the time of his death, he w serving his third term as mayor Edinburg, which is an office th seeks the man, as it is not custo ary for the candidates to file f the official family posts in his ho town.

He is survived by his wife, daughter, Joyce and a son, Richa The citation reads: "In memory an outstanding layman of the Syn of Virginia".

Dr. Fritz

Dr. Charles Everett Fritz w born in Lexington, North Carolin on June 25, 1891. He married t daughter of Dr. Joseph Stump, Ro M. Stump, in 1917. He was ed cated at Lenoir Rhyne College a Chicago Lutheran Seminary.

He served Holy Communion L theran Parish, Dallas, N.C., 191 1919. First English Lutheran, G shen, Ind., 1919-1922; St. Luk Lutheran, Waukesha, Wisc., 192 1927; St. Paul's Lutheran, Neena Wisc., 1927-1935; First Luther Greensboro, N.C., 1939-1940; E enezer Lutheran, Columbia, S.C 1940-1949; Peachtree Road Luthe

n, Atlanta, Ga., 1949-1950 and resident of the Georgia-Alabama ynod 1950-1957.

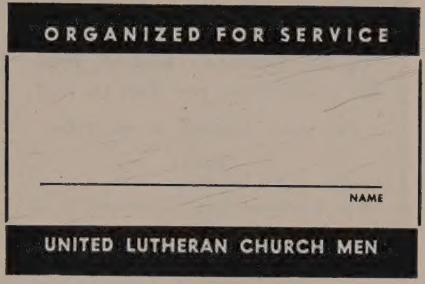
He was a member of the Ways nd Means Committee in rearrang- ng the Indiana, Michigan and hicago Synods; secretary of the tewardship committee of the Synod f Northwest; president of Central onference of South Carolina Syn- d; member of the Committee on ebt Reduction of Newberry Col- ge; chairman of the Columbia utheran Service Center; president f the Columbia Social Missions ociety; member of the interlock- ng board of social agencies and any times delegate to the United utheran Church in America. He as a member of the Board of Ad- idication at the time of his death. n 1937 Lenoir Rhyne bestowed ne degree of Doctor of Divinity pon him.

He was always on the front line advancing the opportunities for reaching the Gospel. As president f the Georgia-Alabama Synod he ided it in organizing eighteen ew churches and establishing six ore.

None of his accomplishments is ore meaningful than his family fe. His family reflects the warmth nd the devotion that was Doctor ritz.

Mr. Otte

LeRoy Edward Otte was born ebruary 24, 1900. He was a mem- er of St. Peter's Lutheran Church, hiladelphia. He was secretary of e Brotherhood and vice president the church council. He was co- airman of the Philadelphia Dis- ict of Lutheran Laymen and pres-



Shown here is a picture of an Identification Badge available from United Lutheran Church Men headquarters in New York at $1.75 a dozen postpaid. It is a durable plastic badge which slides on coat pocket with name card inserted as illustrated above.

ident of the Evangelism Society of his local church. He was also a member of the Men of Mt. Airy Seminary, the Lutheran Social Mission of Philadelphia and the Germantown Lutheran Home Auxiliary.

His citation reads, "His path was the Lord's path, his joy to serve others through Christ, his spirit a light to inspire all men, his peace —true life eternal."

Mr. Rinker

John Irwin Rinker was born September 19, 1871. He was a member of the Lower Saucon Lutheran church council for more than twenty years from about 1915 to 1935 and its secretary for many years. He was repeatedly the delegate of his congregation to Allentown Conference and the Ministerium of Pennsylvania and also represented his congregational Brotherhood at conference and synodical Brotherhood conventions. His son writes of his father, "He always looked forward to Ministerium Brotherhood meetings" and "he was deeply interested in his church and his years of service on the church council meant

United Lutheran Church Men

231 Madison Ave., New York 16, N. Y.

The Men's Auxiliary of the ULCA

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Waterloo, Ontario, Canada

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217 W. Rocks Rd., Norwalk, Conn.

The Rev. Lester M. Utz
94 S. Fremont St., Pittsburgh 2, Pa.

Executive Secretary

Howard L. Logan

231 Madison Ave., New York 16, N. Y.

so much to him."

His pastor for almost twen years, the Rev. Robert H. Krau says of him, "He was a pillar the Lower Saucon Lutheran Chur and was always dependable."

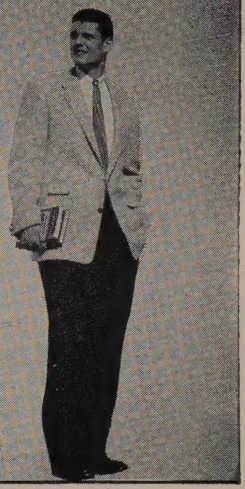
A total of forty-seven perso have been honored with In Memo iam memberships, thirty-seven whom were laymen and ten we pastors. Eleven of these were fr the North Carolina United Luth an Church Men, eight from t Ministerium of Pennsylvania, s from both the New York and N England and the Central Penns vania, four from Georgia-Alaba three from both Maryland a South Carolina, two from Illin and one each from Nebraska, Pa fic, Ohio and Virginia.

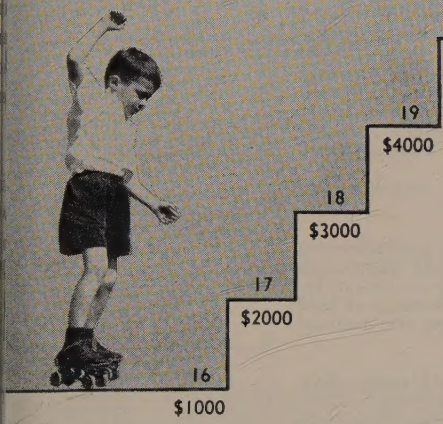
If you and your group are i terested in honoring either a fait ful pastor or a loyal layman w has gone to his reward, then con with the Honorary Life and In M moriam director or secretary your district, conference or syn or with the author of this arti at 708 St. John Street, Allento Pennsylvania.

Mr. Ahlgren

William B. Ahlgren was the m tivating force in organizing the lo and synodical Brotherhoods a served as the first elder of Redee er's Brotherhood. He was treasu and church councilman at Redeem Church. He gave continuous act support to local, synodical and Un ed Lutheran Church activities for o forty-four years. This world a his community have been a bet place because he has lived a served.

From Boy to Man and to MAN-SIZED PROTECTION





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How to figure your future income

Very few men actually know what income they will have when they retire. Yet this is one of the most important factors in a man's life—and one that simply will not take care of itself. Why not take a pencil right now and see how you will get along when you are through working? It should be interesting—and it may well be one of the most important sets of figures you have ever written.

Start with the amount you would like to have to spend every month during your retirement $_____

SOCIAL SECURITY will probably pay you regular sums from age 65—typical benefits for retired worker and wife run $147.80, if average monthly wage was $300 for example. Maximum is $162.80, based on wages averaging $350 a month or more. $_____

PENSION will help a great deal, so enter that amount next, if you have one..... $_____

PRESENT INSURANCE, which probably can be collected in the form of monthly payments, should be one of your most reliable sources of income. Plan to leave part of your insurance as paid up for final expenses—and enter here the amount you would receive each month..... $_____

MISCELLANEOUS would include rents, dividends, and any other regular income..... $_____

TOTAL monthly income after retirement $_____

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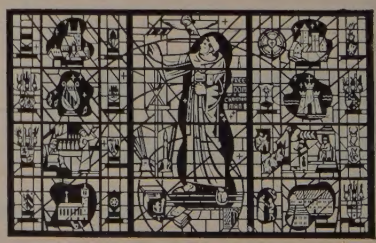

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